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The ATHENIAN Babler.

A
SERMON

PREACHED AT

St. M A R I E S in Oxforde,

the 9. of *Iuly*, 1626. being

ACT-Sunday.

By

Humphry Sydenham, Master of

Arts, and Fellow of WADHAM-

Colledge in Oxon.



LONDON.

Printed by B. A. and T. FAVVET, for Iohn

PARKER. 1627.

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TO
THE HOPEFULL
EXPECTATION, BOTH
OF HIS NAME, AND

Countrey,

Sir HUGH PORTMAN,
BARONET,
this.

MY HONOVR'D SE.



Oweuer *the*
publishing of other
Labours may enti-
tle mee to Osten-
tation, this cannot
but touch upon
Humilitie, since I
haue exposed that
to the Eye onely of a Nation, which I had
formerly to the Eare of a World, a Vniuer-
sitie; a World more Glorious then that
which inuolues it, by how much it exceeds

the other, in her Iudgement, in her Charitie, and (what is Noble, too) her encouragement; of the latter, I had some taste in the deliury of this, when I was a fitter object of her Pitié, then approbation, whether shee reflected on Minde, or Body, my Discourse, or Mee. But that was the extension of her goodnesse, nothing that my weaknesse could expect, or point at, but the Mercy of my worthyer Friends, amongst whom, as, you were then pleased to approve it, so, now vouchsafe both to peruse and Countenance; In that you shall glorifie the endeavours of him, who lookes no higher, then the honour of this title,

Your Friend that

ever serves you

HVM: SYDENHAM.



THE ATHENIAN BABLER.

Text. ACTS, 17. Vers. 18.

*Some said ; what will this Bab-
ler say ?*



He Life of a true Christi-
an the Apostle calls a
continuell warfare; The
life of a true Apostle the
Christian calls a conti-
nual Martyrdome; Each
act of it hath a bloody
sceane, but not a mor-
tall; A few wounds can-
not yet terminate his
misery, though they begin his glory. There are di-
uers tough breathings required to the Cœlestiall
race; many a bleeding scarre to the good Fight,
sweatings, wrestlings, tuggings numberlesse to the
crowne of Glory. PAVL had long since begun the
course

Verf. 13, 14,
25, 26, 27, 28.

Act. 14. v. 10.
19.
Act. 16, 18, 23.

Act. 17. 23.

Act. 17. v. 27.

course and finisht it, and can shew you a platforme of all the sufferings; the scrowle is ready drawne with his owne hand, you may peruse it if you please, 2. Corinth, II. where crueltie seems to bee methodicall, and torment accurate, persecution tumbles on persecution, as a billow on a billow, this on the necke of that; one scales not the truth of his Apostleship, many shall. Hee was but now at *Lystra*, where hee cured a Cripple, and hee is stoned for it; by and by at *Philippi* hee casts out a Diuell, and hee is scourged. Here's not all; sufferings of the body are not load enough for an Apostle; if hee loue his Lord and Master (as hee ought) hee must haue some of reputation too; hee that hath beene so long acquainted with the Lash of the hand, must now feelee that of the tongue too: Buffetings are not sufficient for Disciples, they must haue reuilings also for the name of I E S V S. P A V L therefore shall now to *Athens* (the eye of the learned world and seate of the Philosopher) where hee meets with language as peruerse as the Religion, and amongst many false ones, findes no entertainment for the true; The mention of a I E S V S Crucified stands not with the Faith of an *Athenian*, nor a story of the Resurrection with his Philosophie. The Altar there consecrated to the *unknowne* will not so soone smoake to the *jealous God*. The glorious Statues of *Mars* and *Jupiter*, cannot yet bee translated to the forme of a *Nazareite*. 'Tis not a bare relation can plant C H R I S T at *Athens*, it must bee Reason, the sinew and strength of some powerfull Argument, and to this purpose P A V L was but now in his Disputation with the *Iewes* there in the *Synagogue*. By this time he hath dispatcht; for loe yonder where hee stands in earnest discourse with the people in the

Mar-

Market ? The tumult is enlarged, and the *Atheni-
an* already tickled with the expectation of some
noueltie ; Anon, the Gowne belets him, and all the
rigid Sects of the Philosophers ; as the throng in-
creases, so doth the Cry ; On that side, Censure,
- *Some sayd hee Was a setter forth of strange Gods*, on
this side, Preiudice, - *And some said, What will this
Babler say ?*

In the diuision of which tumult wilt please you to
obserue mine.

1. *The persons Preiudicate*, maskt heere vnder a
doubtfull Pronounce, *Quidam* - *some*, - *Τινος ἑταρος*, -
some sayd. - 2. *The person prejudic'd*, cloathed in 2
terme of obloquy and dishonour, *σπιμαρδης* - *Bab-
ler*, - *What will this Babler say ?* Thus the Field stands
pitcht where wee may view the parts, as the persons,
In a double Squadron, no more. PAVL and his Spi-
rit in one part of the *Battalio* ; *Epicures*, *Stoicks*
with their Philosophie, in the other, the rest are but
lookers on, no sharers in the conflict. Heeres all ;
All that's naturall from the words, and not wrested ;
For (mine owne part) I'll not pull Scripture into
pieces, digging for particulars which are not offred,
for that were to torment a Text, not diuide it. I af-
fect nothing that is forc'd, loue Fluentnesse, and
(what the maiestie of this place may (perchance)
looke sowe on) plainnesse. Howēuer, at this time,
I haue a little endeouored that way, that those of *Co-
rinth* and *Ephesus* may as well heare PAVL as these
of *Athens*. I come not now to play with the quaint
eare but to rubbe it, nor to cherish the dancing expe-
ctation of those *Athenians* which cry - *Newes*,
Newes, - but to soyle it. And this is well enough for
a *Babler*, that's the doome at *Athens*, mine, now,
and justly too. I may not expect a greater mercy of

AG 17. 11.

the tongue thence, then an Apostle had, especially when a *Stoicke* raignes in it. Whose Religion (for the most part) is but snarling, and a maine peece of his learning, Censure; But let's heare first what hee can say of the *Babler*, next, what the *Babler* will say. I begin with the persons preiudicate, *Tires* *ilayor*; Some sayd.

Part 1.

* Vers. 17.

In cap. 17. Act.

Aretius in cap.
17. Act.

Act. 17. v. 22.

Gen. not. *ibid.*

Some? What? some? The front of this verse presents them both in their qualitie, and number; *Philosophers*. What of all Sects? No. - * *Certaine Philosophers* - of old, *σολ*, since, by the modestie of *Pythagoras* a little degraded of that height, as if it trenched too neere vpon ambition to entitle themselves immediatly vnto Wisdome, but to the loue of it, and therefore now, *φιλόσοφοι*, yet still of venerable esteeme amongst the *Athenians*. *ARETIUS* calls them their *Diuines*; *BRENTIUS*, their *Patriarkes* and their *Prophets*. Each word they spake was as canonicall as Text, and they themselves both Masters of it, and of the people. Of these there were diuers Sects, two (heere) specified. *Epicures*, *Stoickes*; these were extreames in the rules both of their life, and tenent; the *Epicure* in the defect, the *Stoicke* in the excessse. Betweene them both were the *Peripatericks* and the *Academicks*, better mixt and qualified in their opinion, stooping neyther to the loosenesse of the one; nor the austeritie of the other; but of these no mention in the Text. The *Areopagites* (intimated in the foot of this Chapter) were not *Philosophers*; but the *Athenian* Iudges, some say, others, their *Consuls*, or their *Senatours*: In the street of *Mars* (where the *Athenians* brought *PAUL*, and enquired of his Doctrine) was their *Tribunall*, where they sate vpon their more weighty affaires, and, of old, arraigned *SOCRATES* and condemned him

him of impietie. But I haue no quarrell to these; since I finde they had none to the Apostle; The *Stoicke* and the *Epicure* are the sole incendiaries and ringleaders of the tumult, whom the very Text points out in this, - *τινὲς ἰσχυοί* - some sayd, - men as opposite in their opinion, as to the truth; one seated his chiefe happinesse in the pleasure of the Body, the other in the vertues of the Mind. The *Epicure* attributed too much to voluptuousnesse, the *Stoicke* to the want of it; that would haue a vacuitie of griefe both in mind, and sence; this taught his - *απάθειαν* - a nullitie of all affections in eyther. These are the broad and common Differences in their opinion, and such as heere tread opposite to the Doctrine of Saint PAVL; but there are others more cryticall and nice, which not finding touch'd by the pen of the Holy Ghost, I presum'd to enquire after in their owne Schooles, in *Zeno's Stoia* for one, and in *Epicurus* Garden for the other. A trauaile somewhat vnnecessary for *Athens* amongst *Philosophers*, where they are daily canuast. Yet (perchance) there may bee - some Nobles heere of *Berea*, and Chiefe Women of *Theffalonica*, which haue receined PAVL with all Willingnesse - which know them not. I shall bee onely your remembrancer, their informer.

Epicurus (for I begin with them, they haue the precedence in the Text) challenge both name, and pedigree, from *EPICVRVS* the founder, and Father of that Sect. Hee was borne at *Athens* seauen years after the Death of *PLATO*, where he liued, taught, dyed. Hee wrote 300. Bookes in his owne Art, without reference to a second Pen, and (what is strange) obseruation; no sentence, no precept of *Philosopher*, but his owne; those of *DEMOCRITVS*, de *Atomis*, and of *ARISTIPPVS*, de *Voluptate*,

Aetius in cap.
17. Act.

Verf. 17.
Verf. 4.

Lib. 2. Hist.

Lib. de Epicur.

A Favos sic in
Locum.

Alexand. ab A-
lex. lib. 2. Gena-
lium Diurnum.
Cap. 11.

1.

In Epistol. ad
Heraclitum.

tate, DIONISIVS HALICARNASSEVS calls his. His deportment and way of carriage in matters of Morallitie was very remarkeable. *In Parentes pietas, in Fratres Beneficentia, in Servos mansuetudo.* ('Tis the triple commendation LAERTIVS giues him,) And in lieu of these, and the like vertues, his Countrey afterwards erected many brazen Statues, and ATHENÆVS wrote certayne Epitaphes to the perpetuall embalming both of his name and honour. Hee was one it seemes more irregular in his tenent, then his life, abstentious hee was, moderate, in his repast, in his desires, - *Oleribus utens exiguis*, HIEROME sayes, and hee confesseles himselfe in his Epistles, that Temperance was his Feast, the lowest stayre of it, Parcomonie: *Aquâ contentus & potens*. His place of teaching was in Gardens, and the manner not onely to the capacitie, but the Disposition of his hearer.

The whole Fabricke of his precepts hee builds vpon this double ground; The one on Mans part, that hee is composed of a double substance, a Body, and a Soule, and both these mortall; yea, the Soule vanisht sooner then the Body; For when the Soule is breathed out, the Body yet remains the same and the proportion of parts, perfect. *Anima mox ut exierit veluti fumus vento diuerberata, dissoluitur*, But the Soule is no sooner seperate then blowne away, like smoake scattered by the wind. So S. AUGUSTINE relates the opinion in his Treat. *De Epic. & Stoic.* 5. Cap. On this foundation was raised their great opinion, that Mans chiefest happinesse consisted in the pleasure of the Body. *The rest of that was the end of all Blessednesse, For to this purpose doe Wee all things, that Wee may neyther bee disturbed nor grieved,* ('tis EPICVRVS owne Doctrine.) Yet

The Athenian Babler.

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Yet euery pleasure is not so magnified, as that of the Pallate by superfluitie, of the Body by effeminate-
ness; *But, When after a long tolleration of sorrow a
greater pleasure ensues, When the Body is no more bea-
ren with grieve, the Mind vntost and free from all
wanes of perturbation, there was the true Happinesse.
Hee was blessed that enjoyed those Delights in present;
future, they neither belcued, nor cared for, 'Death was
the slaughterman of all: And therefore SENECA
calls the Schoole of the Epicures; Delicatam, & um-
braticam, apud quos virtus voluptatis ministra.* For
if the Soule also perisheth with the Body, the dirge
and requiem that they sing, is *Ede, Bibe, Lude, Eate
and Drinke, for to morrow wee shall Dye; and after
Death what pleasure?* And therefore wee find their
vsuall Epicadium, ὁ θάνατος ἰσχυρὸς ἡμᾶς, - *Death
is nothing to vs, for what is dissolued wants sence, and
what wants sence is nothing to vs. For if Man, bee
composed of Body and Soule, and Death bee the disso-
lution of both, the burthen of their song rimes in-
stantly, Cum sumus, non est mors, cum autem mors
est, non sumus, so SEXTVS EMPIRICVS; More-
ouer, they would haue the Soule a kind of body, o-
therwise (say they) it would neyther doe nor suffer.
Incorporeum, with them, is all one with Vacuum;
and therefore, the Soule (they sayd) was composed of
Atomes, and when the Atomes in a man were dissol-
ued, then the Soule dyed, as EPICVRVS himselve in
his Epistle to HERODOTVS.*

The other foundation is on Gods part, for the
Epicure grants there is a GOD, but denies his
Prouidence; howbeit, vnder a glorious colour - *De-
um ad Cæli cardines obambulare, & nulla tangi mor-
talium curâ,* as if, forsooth, it would not stand with
the maiestic of the world to regard what is done in
those

Senec. lib. 4. de
Benefic.

Lib. 3. Pyrron.
Hypotyp. cap. 24

Quale in Locum

In Apolog. ad
Nerf. GAMES. CAP.
24.

Alexand. ab A-
lex. lib. 3. Gen-
lium Dierum.
CAP. 11.

Tull. 5. de Fini-
bus & 1. Aca-
dem.

Iyphius in ma-
nudu ad Stoi-
cam Phylotoph.

those sublunary parts, and so make God (as TER-
TULLIAN complains) *Otiosum, & inexcitum*
neminem in humanis rebus, - happily conceiting it
might detract somewhat from his delight and plea-
sure, to molest himselfe with the care of this nether
World. Aboue all things this moued him most,
- *Homines Religiosos*, - that the most Religious men
were most of all afflicted, whereas those which did
eyther wholly neglect the Gods, or serue them but at
their pleasure, came into no misfortune, or at least
no misfortune like other men. And, in fine, *Ipsa eri-
am Tempia fulminibus conflagrari*, - hee obserued
that the Temples also rayfed for the honour of the
Gods, and dedicated to their seruice were often-
times burnt with fire from Heauen. Out of which
premisses the silly Heathen gathers this desperate
Conclusion: Surely the Almighty walketh in the
height of Heauen, and judgeth not; Tush, G O D ca-
reth not for those things.

Stoicks (so deriued from *Stoa* where *ZENO*
taught, the Master of that Sect) were of a more sowe-
rant and contracted brow; their seuerity drew their name
into a Prouerbe, *Stoicum supercilium*, *granitas Stoi-
ca*: their Precepts were for the most part but a
Systeame of harsh and austere paradoxes. A Wise-
man is then blest, when vnder the greatest torments.
Metellus liues not more happily then Regulus. A Wise-
man is free from all passions. Hee is a foole that doth
commiserate his Friend in distresse; Mercy and Pitie
are diseases of the minde, and one with the Species and
perturbations of grieve, Mentall sicknesses disturbe no
Wise mans health. Hee can neither erre, nor bee igno-
rant, nor deceiue, nor lye. Hee is alone to bee reputed
rich, a Master of his owne libertie, a King, without
sinne, equall to G O D himselfe; *Hoc est summum
bonum*,

bonum, quod si occupas, incipis Deorum socius esse, non supplex, it is SENECA'S Stoicisme, in his 31. Epistle. In all Vertues they held a paritie, and so in Sinnes too, *Hee no more faultie that kills a Man,*, then *hee that cuts off a Dogs necke*. Touching GOD and the nature of him, they strangely varied. Some thought him - *an immortall living Creature, a perfectt rationall and a blessed*; others granted him a *Being and Providence*; but this Prouidence they vassall to their Stoicall fate, and make Gods gouernment not free and voluntary, but necessitated and compelled. *Ut Deus ipse facti necessitate constrictus cum Cali machina violenter ferritur.* (so CALVIN.) Touching Man, they taught that his chiefest Happinesse was placed in the Minds vertue, which opinion though it shew faire and glorious, tends but to this - *Quemvis mortalem felicitatis suae artificem esse posse.* (sayes BVLLINGER.) Every man should bee the contriuer and squarer out of his owne Happinesse; and thus weake man is hereby blowne vp with a proud confidence, that, being vertuous he should bee adorned with the spoyles of God, - *Est aliquid quo sapiens antecedit Deum, ille natura beneficio, non suo sapiens est.* I forbear to translate the proud Blasphemy, it is SENECA'S in his 53. Epistle. But me thinkes this vaunting Stoicke might easily haue beene taken downe by his owne Principles, for aske but any of them, how long their soule shall enioy that supposed happinelle. TVLLY makes answere for them, - *Diu manuros aiunt animos, semper negant,* - Like long-liued Crowes, they last out some yeares after the bodies Death; but by their owne confessions grow old continually, and dye at last; and then wherein may the Stoicke bragge more then the Epicure? In this, little. They both held, the Soule was

Tull. 1. de nat. Deorum.

Tull. lib. 1. de nat. Deorum.

Diogen. Laert. in vita Zenonis. lib. 7

In 17. cap. Act.

In Lucanum.

5. de Finibus.

Laert. lib. de Epicur.

Sextus Emper.
Pyrron. Hypol.
cap 24. lib. 3.

of it selfe a body; the *Stoicke* did extend it a little further, and then, obnoxious to corruption, too. And yet ANTIPATER, and POSSIDONIVS (chiefe members of that Sect) sayd, the Soule was a hot spirit, for this made vs to moue and breath; And all soules should endure till that heate were extinguisht, CLEANTHES sayd, but CHRYSIPPVS, onely wise mens. Thus some are as giddy in their opinions, as sortish; others, as detestable, as giddy; one dotes on the world, and would haue it to bee - *Animal rationale*, - The vniuerse must haue a Soule, that immortal, and the parts thereof, *Animantium anima*. A second falls in loue with Vertues, and would haue them to bee *gloriosa lining Creatures*; but this foole SENECA lashes with an - *O tristes ineptias, ridicula sunt*, in his 113. Epistle. A third adores the Starres, and would haue them nourish, the *Sunne from the Sea, the Moone from the lesser Waters*. A fourth growes salacious, and hot, and would haue a communitie of Wines, to Wife-men, of Strumpets, to the residue. A fifth, yet more diuelish, will haue a libertie of Bed from the Father to the Daughter, from the Mother to the Sonne, from the Brother to the Sister, and so backe againe: and to make all compleatly heathenish (and I tremble to breath it in a Pulpit) A Sonne may participate of the body of his liue Mother, and eate the flesh of his dead Father. ἀνθρώπων detestabile; Cryes SEXTVS EMERICVS - Zeno approbat quod apud nos Sodomitæ; - in his 3. Booke *Pyrroniarum Hypotyposin*. Cap. 24.

Thus, with as much breuitie as I could, I haue traced out the principall positions of these diuided Sects. Worthy ones no doubt, to bandy against the sacred Fundamentals of an Apostle, yet if it now please you to follow them, - *Εὐσταθίου, & hortis, in Synagoga*.

nagoga.

nagogam. - From their Gallery and Garden where they taught, into their Synagogue, you shall ouertake them there all flocked together about S. P A V L, and (as the Text describes it) *encountring* him. Heere is just matter for obseruation, if not for wonder. *Epicures, Stoickes*, men which jarre asmuch as any that beare the name of *Philosophers* can doe amongst themselves, are ready (neuerthelessse) to meet in a tumult and joyne forces against an Apostle, strange, did wee not know that the wisdom of this world were enmitie against GOD, and that - CHRIST vnto the *Jewes* a stumbling Block, vnto the *Grecians* foolishnesse. What the ground was which should occasion this assault, S A V G V S T I N E coniectures to bee (and it is not repugnant to the drift of the Text) *Quid faciat beatam vitam* ? What might make a man most happie ? The *Epicure* hee answers, *Voluptas corporis*, the pleasure; but with this limitation, the honest pleasure of the body. The *Stoicke* hee sayth, - *Virtus*, - The vertue of the mind; the Apostle replies - *Donum Dei*, it is the giift of GOD : L Y R A addes, that from thence the sequel led them to the Resurrection. For the *Epicures* joy could last no longer then his subiect; his blisse must dye with his body; and the *Stoickes* foresaw not the Soules immortalitie, and therefore could not promise euerlasting Happinesse. But the Apostle hee preacheth a Resurrection of body and soule, and by that Eternall life, and so by consequence euerlasting Happinesse through CHRIST, both of Soule and Body. This seemes to haue been the subiect of their Dispute, but their Arguments I can by no meanes collect; Be like they were so silly, that they were not thought worthy to bee enrolled amongst those more noble Acts of the Apostles, onely their impu-

Act. 17. v. 17.

1. Cor. 1. 23.

Caluin. in Locū.

August. Tract.
de Epicur. &
Stoicis, cap 7.

Lyrain cap 17.
Act.

Act 17. 18.

dence, that is so notorious that it may not bee omitted. For on what side soeuer the victorie goes, theirs is the tryumph; the cry runnes with the *Athenian*, the Philosopher hath non-plust the Diuine, and the Apostle *bables*. Thus the wicked haue bent their bowe and shot their arrowes, euen bitter words, bitter words against the Church and her true members in all Ages. The naturall man led on by the dull light of reason, making Philosophie his Starre, endeauours with those weake twinklings those lesser influences to obscure the glory of the greater light, that of Diuine truth; so it was in the first dawne and rising of the Church. IANNES and IAMBRES, the great Magicians of *Egipt*, withstood MOSES working miracles before PHARAOH. But all the spels of Magicke with their blacke power, neuer wrought so mischieuously against the Church as the subtle inchantments of the Philosopher. Christianitie neuer felt such wounds, as from the Schoole of the *Athenian*. The *Seminarie* of the wrangling Artist; the Epicure, *Stoicke*, *Platonist*; they were Philosophers, that's enough; they not onely strugled to oppose Fundamentals of Faith, but to destroy them. Every age of the Church, and almost euery place of it will giue vs a world of Instances; one *Alexandria* affoords an *Erim* and a *Demophylus*, against CHRIST; one *Constantinople*, a *Macedonius*, and an *Eurox*; against the Holy Ghost; One *Ephesus*, an *Anthemius*, and a *Theodore*, against the Virgin MARY; One *Athens* (heere) an *Epicure*, and a *Stoicke*, against PAUL; Nay, the sophistry of one peruerse but nimble Disputant, hath cost more liues then are now breathing in the Christian world, and opened such a sluice and Arch through the body of the *Eastern* Church, which

which was not stopt againe almost in the current of 300. yeares, when downe it blood ran swiftly from the butcheries of *Valens & Constantius*, and the limbes, the thousand limbs of slaughtered Infants swam with the violence of the Torrent, even then when Christianity groaned vnder the mercilesse inuentions and various tortures of the *Arrian*. Massacre and persecution. Philosophers were the first *Patriarchs* of that Heresie, and hence I suppose was that Edict of *Constantine*, that as a badge and character of their profession, they should bee no more called *Arrians*, but *Porphyrans*, the venomous brood of their cursed Master, and one that then blew the coale to most combustions of the Primitiue Church; For at the *Councell of Nice* (the place, and meanes ordayned by that good Emperour for the suppression of *Arrius*, Anno Christi, 325.) some, if not of his name yet of his profession, (for they were Phylosophers) trooped thither in droues and multitudes, not onely to oppose the Bishops, but to vpbraide them. *Odio inflammati quod superstitiosa Gentilium religio antiquari ceperat*, as *Ruffinus*, lib. 1. cap. 3. And before that (in the Apostles time) about the yeare of CHRIST 75. they went about from Citie to Citie with this pretext onely to reforme publique misdemeanors, and to that purpose had certayne Sermons to the people, for rectifying their Conuersation in morrall cariages, and so seemed industrious to reduce them to a better forme, but the maine proiect was to confront the Apostles doctrine, and establish them more immoueably in the former superstition of the Gentiles, thus did *Dyon*, *Apollonius*, *Euphrates*, *Demetrius*, *Musonius*, *Epistetus*, *Lucian*, and others, as *Baronius* in his first Tome 777 pag. nay, the very dregs of them (sayth the Antiquarie) the *Cynicke*,

Socrat. lib. 1. cap. 5.

Socrat. lib. 1. cap. 17.

Ad Anm. 75.

Baron. Ad. An-
nim, 164.

Lib. de Prae-
script. aduers.
Hares.

Comment. in
Nabū. ad cap. 3.

and the *Epicure*, so violent (heere) against *PAUL*.
Hos pra cateris infestus sensit Christiana religio.
- These were the heathen *Iamizaries*, the chiefe Soul-
diers and speare-men against the Christian Faith,
when at *Rome* the sides of that Religion were stricke
through with their blasphemous Declamations, *Er*
petulantiu eorum calumnijs & differtijs miserè proscin-
debatur, the same *Baronius* in his second Tome, pag.
154. Thus all violent oppositions of Christian truth
had their first conception in the wombe of *Philoso-*
phie; The Fathers which traffick't with the tumults
of those times, said in effect as much, - *Omnes here-*
ses subornauit Philosophia, - *MARCION* came out
of the Schoole of our *Stoicke*, *CELSVS*, of the *E-*
picure, *VALENTINVS*, of that of *PLATO*; all
heresies were the flourishing and trimmings of hu-
maine Learning. *Inde Aenes, & forma nescio qua,*
& Trinitas hominis apud Valentinum, Thence those
Aenes (I know not what *Ideas*,) and that triple
man in *Valentinus*, hee was a *Platonist*. Thence
Marcions quiet God, it came from the *Stoicks*;
And the Soule should be made subiect to Corrupti-
on, - is an obseruation of the *Epicures*, and the deni-
all of the Resurrection, the joynt opinion of their
whole Schooles. And when their - *Materia prima* is
matcht with God, it is *Zeno's* Discipline, and when
God is said to bee a fiery Substance, *Heracitus* hath
a finger in it, thus *Tertullian*, *S. Hierome* keepes
on the Catalogue - *inde Eunomius* prefer. Thence
Eunomius drew his poyson against the Eternitie of
the Sonne of God, For *Whatsoever is begotten and*
borne before it was begotten, was not; Thence *Nova-*
tus blockes vp all hope of pardon for offences on
Gods part, that hee might take away repentance and
all suite for it, on ours. Thence *Manichæus* dou-
ble

ble God, and *Sabellius* single person; and to be short
- *De illis fontibus uniuersa dogmata argumentationum
suarum riuulos trahunt*: - *Menandrians*, *Saturnians*,
Basiliidians, *Ammonians*, *Proclians*, *Iulians*, and the
residue of that cursed Rabble, had from thence their
conception, birth, nourishment, continuance. Here-
upon the great Doctor of the Gentiles, writing pur-
posely of their Wisedome, alledgeth no other reason
why they were not wise vnto Saluation, but *the Wise-
dome of this World*. The World through Wisedome
knew not God. 1. Cor. cap. 1. vers. 20. And therefore
hee prescribes the *Colossians*: 2. *Caute ne vos seducat*,
- Take heed least any man spoyle you through Philo-
sophie and vaine deceit. *Fuerat Athenis*, S. PAVL
had bin at *Athens* (sayth *Tertullian*,) and knew by
his often encounter there, how desperately secular
and prophane Knowledge wounded Diuine truth.
Insomuch, that the Father is of opinion. *Unâ hac
sententiâ omnes hæreses damnari*, in his 5. Booke a-
gainst *Marcion*, 19. Chapter.

But whilest wee goe about to vindicate our Apo-
stle, let vs not bee too iniurious to the *Philosopher*;
The *Epicure* and the *Stoicke* had their Drosse and
rubbish, yet they had their Siluer too, which had
past the fornace, tryed and purified enough for the
practice of a Christian. Though they had Huskes
and Acornes for their Swine, yet they had Bread for
Men. It was not their Philosophie was so pestilent,
but the vse of it; our Apostle reprehends not the
true, but the vaine; no doubt there is that which is
Sanctified, as well as the Adulterate, otherwise the
Fathers would neuer haue stiled Diuinitie, *Philoso-
phie*; That is a glorious ray sent downe from Hea-
uen by the Father of Light; This but strange Fire,
some *Promethæus* stole thence, and infused into a
peece

*Johan. Baptisť.
Christus de
Ethnic. Philos.
Caute Legend.
Quinar. 1.*

Colos. 1. 4.

*De Prascript.
aduers. Hæres.*

Cap. 4.

Cap. 7.

Lib. 3. cap. 19.

In Col. cum
Trypho Index.

Ad Annū. 110.

peece of babling clay which circumuents weak men, and vnder a shadow and pretext of Wisedome, oftentimes carries away probabilitie for truth. And it was this latter that inflamed the youth of AV-
GUSTINE to the study of it; but he was soone cool'd when hee descried the other; then - *Nomen Christi non erat ibi*, - in the 3. of his *Confessions*. And the words - *inous xpiatds* were not now to bee read in the great *Peripatetiq.* - Infomuch, that that former assenuration of his - *Philosophus tantum extuli, quan-
tum impius non oportuit*, - hee recants in the first of his *Retractions*; and against the *Academicks* hee is at once zealous and peremptorie. - *Huius mundi Philosophiam sacra nostra meritisime detestantur*; - Our sacred Discipline vtterly detests Philosophie; But what? *The Philosophie of this World*, which I know not whether it hath more convinced, or be-
gotten error, or improved vs in our knowledge, or staggered vs. And therefore *Iustin Martyr*, after his Conuersion from the Philosopher to the Christi-
an, complayned hee was deluded by reading *Plato*; and *Clemens Alexandrinus* reports of *Carpocrates* and *Epiphanes*, who reading in *PLATOES Common-wealth* that - *Wines ought to bee common*, taught instantly their owne to follow that vertuous principle, it is *Baronius* Quotat. in his 2. Tome, pag. 76. Thus the Gold which *SALOMON* transports from *Ophyr*, hammered and polished as it ought, beauti-
fies the Temple, but if it fall into the hands of the *Babylonians* they worke it to the Ruine of the Citie of GOD.

And by this time *PAVL* hath past his encounter, and begins now to suspect the censure of the Philo-
sopher. Hee that enters the *Synagogue at Athens* is to expect nimble Eares, and sharpe Tongues. If hee
Dispute,

Dispute, hee must hazard an absurditie; if he Preach, hee *Babbles*. What hee doth on the one side lesse affectedly, and plaine, the *Epicure* wrests instantly to the censure of a *Bull*, what more tiesely, and polite; on the other, the *Stoicke* to a *strong Line*. Thus betwene the acutenesse of the one, and the superciliousnesse of the other, *Pia v* shall not scape his lash; but the comfort is, except that the Paralell (heeere) exceeds the patterne, our Criticks are not numberlesse; onely, *Tispe* - *same* sayd; and these some (too) very probably, bug *Philosophers*; that is, - *Gloria animalia* & popularis aura atq; rumoris venalia manipula, as *HIERONYM* characterethem. Creatures that will bee bought and sold for popular applause; and when those factions are thus met, that is the issue? All they leave behind is but a meere *strange* - *strange* - *same* sayd, - and not factiously of date, but done too, done violently against *Pia v*, not onely at *Athens*, in the *Synagogue*, but in the hill of *Mars* too, the place of their consultation; where if the rude *Epicure* and the *Stoicke* cannot cry him downe enough, at *Corinth*, *Taxes* shall rise against him; and bring him to the judgement seate before *Gallio* the chiefe Deputie, for *doing things otherwise then the Law*; but maugre all their spight, it was found (said the Text) but a - *cavill of names and wordes*; - and hee is dismiss the *Tribunall* with consent of the judge, and little glory to the Persecutor; The story you may finde in the 18. of this Booke, the application neerer home, thus. There is an out-side austerity which looks grim vpon offence; and pretends strangely to publique Reformation; but the heart is double, and the designe base, when it is not out of zeale to the common cause, but enuy to the person. There are some which can harbour cleanly

Act. 17. v. 21.

Act. 18. 5.

an inueterate grudge, and like cunning Apothecaries guild handsomely their bitter Pills; but when occasion of Reuenge is offered, like Wind that is crept in to the Cauerthes of the earth, it swells and struggles, and shakes the whole masse and bulke till it hath vent, which not finding close enough by their owne persons, they set their Persones a digging, and their Moles are heauing vnder earth, thinking to blow vp all vnseene. There is no malice so desperate as that which lyes in ambush, and with her fangs hid, that proiect is euer mercilesse, though the stroake mis-carries.

Beloued, if *Athens* bee thus an enemy to *Athens*, and will not forgiue Snakes in her owne bosome, and vultures for her owne heart, what can shee expect from the lippes of *Aspes*, and venome of *Marper* Tongues, which cry of her as they did sometimes of *Ierusalem*, *Down with her vnder the ground*? The *Virgin* daughter is become an *Harlot*, the rendezouz of the *Epicure*, the *Synagogue* of Lewdnesse, the *Puppe* of *Exorbitancie*; *Time is* say, *Some sayd it*. Some, that not onely went out from vs, but were of vs too, but whilest they were little better, then profest *Epicurus*, at *Rome* lately bold *Stoicks*, and in a heartlesse austeritie, cry downe the Discipline of *Athens* in open Senate. There are some so ambitious of the thing called *Honour*, (indeed but a meere tyrannie, and ayre of and Honour) that they will ventersight through the iuiues of *Periurie*, forgetting the loyaltie they owed to their sometimes Mother, and the fearefull engagements made her by way of Oath for the vindicating of her honour; but these haue sayd, and had they said truly, it had bene in such a high iniustice, and in sonnes too broadly discouers their little truth of affection, and lesse of iugde-

iudgement. As for those ignorant eyes, the monster multitude casts vpon *Athens*, heere, shee hath made the object both of their scorn; and pitie. The wounds, the vnnaturall wounds: from her owne **N**ERIO so touch our **A**GREEMENT.

And now the *Epicure*, and the *Stouicke*, haue sayd, sayd; and done what they can, against **P**AYE, and against *Athens*; you haue heard their violence; please you now turne your attentions from the *Philosopher* to the *Divine*, and heare. What the *Babler* will say.

What will this Babler say?

A GOD at *Atyrium*? at *Lybra*, **M**E R CVRIE? and at *Athens*, a *Babler*? Sure mens censures vary with the place, and as the Clime is leated, so is the opinion: Had they stept all their malice and wit in one head-piece, and vented it by a tongue more scarrilous then that of *RASHAKER*, they could not haue profaned the honour of an Apostle with a terme of such barbarousnesse and derogation. *Babler*; A word so foule and odious, of that latitude; and various signification in the originall, that both Translators, and Expositors, haue beene plunged strangely and deided in the apt rendering it in a second Language; to omit the vulgar ones of - *Nugator*, *Rabula*, *Garrulus*, *Blaterator*, - as of those which follow the heele and tracke of the Letter, meerely; others, which more closely pursue the Metaphor giue it vs, by - *Seminator*, *Verborum*, - a sower of words; others - *Semini*, *verbum*, - a feeder of them, a third sort, *Semilignus*,

Part 2.
Act 28. vers. 6.
& Cap. 24. 12.

H scli m -
o φλυαρος, -
Leonardus Ar-
tinus.
Bexa in locum,
Vetus lectio.

Erasmus in lo-
cum.

Caietan in locū.

Aretius in locū.

Beza vs *supra*.Athenians cited
by Erasmus
in locum.Aretius & Erasmus
in locum.

nilegus, a gatherer of seedes, - and this latter seemes to Kisse and affie nearest with the nature of the word σπειμαλγος, an *Atticke* one, (sayes *Caietan*) metaphorically applied. (heere) and hath reference to those σπειμαλγος certayne Birds (*Aretius* tells vs) so called, καὶ τὰ τὰ σπειμαλγὰ ὀνόμαζον from gathering of seedes, or - ἀπὸ τῶ σπέρμα τῶ λόγου - from sowing of Speeches, - though this latter derivation affect not some, as doubly peccant, in the Etymon, and the Metaphor; for then λογοσπέρμος had bene more genuine, so *Beza*. Birds they were of vile esteeme amongst the *Athenians*, vselesse, neyther for food, nor song, - Sed garrim perpetuo laborantes, - so continually Chattering, that they did racke and perplex the eares of all that heard them, insomuch that it grew prouerbiall amongst the *Atticks*, that hee that was loude in his discourse, or impertinent or profuse, was instantly - σπειμαλγος, which seemes to sound one with that σπειματαλγος *Athenians* touches, - τῶν σπειματαλγῶν : quoted by *Erasmus*. The first (for ought I reade) that euer made vse of the word in this disgracefull way was *Demosthenes*, and hee flung it vpon *Eschines*, who being an *Athenian*, dropt it (be like) afterwards amongst some of the Philosophers, and a *Stoicke* takes it vppe and bestowes it heere on an Apostle. It was well shoulder'd from the *Philosopher* to the *Divine*; but, me thinkes it should not sticke there. *Babbling* ill becomes the lippes of the *Leuitie*; and it cannot hang truely vpon that tongue which hath bene toucht with a Coale from the *Altar*; and sure justice cannot put it on vs, it must bee malice, or preiudice, or both, and both haue done it, not onely on vs, but that great Apostle *P. A. V. L.* himselte, though choyce-ly versd in all wayes of Learning; a knowne Schol-

ler,

ler, a protest Disputant, a great Doctor of the *Gen-tilos*, brought vp at the feet of *Gamaliell*, one that had done so many Miracles to the Conuersion of many, astonishment of all, yet hee cannot passe an *A-thenian* without his lash; a *Philosopher* without his Quip, - where the Gowne is so frequent hard baulking the Cryticke; *Lyuuie* will not like *Trogus*, nor *Caligula*, *Lyuuie*; *Athanasius*, *Plato*, or a third *Athanasius*; *Tully*, *Demosthenes*, or the *Lysian*, *Tully*; so many fancies, so many censures, - no auoyding them at *Athens*. Nay, were *P A V L* a second time to arriue it, hee might yet perchance meete with an *Epicure* or a *Stoicke*, would haue a fling at him with his *Quid vult Seminilegus iste? What Will this Babler say?* And this Venome towards *P A V L* swells not onely at *Athens*, but at *Dirbe*, and *Lystra*, and the chiefe Cities of *Lycaonia*; scarce one in a Kingdome but would jerke at a *Paul*; and if hee chance to come before *Felix* the Gouvernour, some black-mouthed *Tertullus* will bee bawling at the barre ready bill'd with a false accusation, - *This man is a moner of Sedition, goes about to pollute the Temple, a chiefe main-tenner of the Sect of the Nazarites.* - Thus secular malice (through all ages) hath opposed the true members of the Church, and if it cannot disparage the honour of their title, it will spitefully plot the traducement of their honour. - *Up thou Baldpate, Vp thou Baldpate*, Children can cry at *Bethell*; - and, Hee is factious, hee is vnconformable, hee is a *Babler*, at *Athens*, is the popular and common *Vogue*. Heere is a large Field offered me through which I might trauell, but this is not my way, it is too trodden; every Hackney rides it, I haue found out as neere a cut, though the passage may seeme more stony and vnueu; thither bend I, where I shall shew you,

A. 24. 5.

2. King. 2. 33.

how in Diuine matters wee may bee said to *Babble*? how in Secular? in eyther how not? The *Symptomes* of that *Lip-disease*, the danger, the judgement on it, the cure. Let the *Episcure*, and the *Stoicke*, (a-while) lay by their censure; and heare, now, *What this Babler will say?* -

Speech is the very image whereby the Mind and Soule of the speaker conueyeth it selfe into the bosome of him that heareth. The Sterne and Rother of the Soule which disposeth the hearts and affections of men, like certayne notes to make vp an exact harmony. But this must bee soft and gentle then, not ouerscrud; It is with Speech, as it is with Tunes, if keyed too high, racke no lesse the Instrument then the eare that heares them, when those which are lower pitcht make the harmony both full, and sweeter; your timid and forced language harrowes the attention, when the facill and flowing stile doth not so much inuite applause, as command it; it is a gaudy, but an emaculate and weake eloquence, which is drest onely in a pompe of wordes; and glories more in the strength of the *Epythet*, then the matter; this is the *Body*, the other but the *Garment* of our discourse, which wee should suite as well to euery subiect, as occasion; sometimes more liberally, sometimes more contractedly, least wee be said to *Babble*, - for it is true what *Archidamus* told the O-rator of old, - They which know how to speake well, know also their times of silence. - And (indeed) to speake appositely and much, is not the part of one man, I am sure, not of a wise man. - The Wordes of him which hath understanding, are Weighed in the ballance. - Marke - weighed, in the Ballance. - Heere is deliberation of speech, euennesse - *Pone Domine custodiam ori meo*, - was the Prayer of *Dauid*, - set a warch

Hooker, lib. 5.
Eccles. Pol.

Charron, lib. 3.
wisdome.

Heccatus.

Ecclesi. 21. 25.

Psal. 141. 3.

watch before my lippes. And in the Law of *Moses*, the Vessell that had not the couering fastened to it was vncleane; and therefore the inner-Parts of a Foole are resembled to a broken vessell, which hath neyther part entire, nor couering. Hee can keepe no knowledge while hee lieth, *Ecclesi. 21. 14.* Hereupon those more nobly bred amongst the *Romans* learned first to hold their peace, and afterwards to speake. For *Vnde illi cura Cordis (saith Bernardi) cui ne ipsa quidem adhuc oris circumspectio?* Hee is an ill treasurer of his owne thoughts, that keepe not the doores of his lippes shur; and that heart is neuer looke fast vpon any secret, where a profuse tongue layes interest to the Key.

And therefore, Nature hath provided well by fortifying this member more then any part of the *Body*, setting a garrison of the strong and stout men about it, *Ecclesi. 12.* doubly intrenching it with lippes and teeth, not so much to oppose a forraine inuasion as to allay mutinies within, for the tongue is an vnruely member, and sides much with the perversnesse of our will; and therefore Reason should keepe strict sentinell vpon it, and as well direct, as guard it. Nature hath proportioned vs a double Eare and Eye to a single Tongue, and Reason interprets instantly. *Wee should heare and see twice, ere wee speake once.* And indeed our Tongues would follow our sence (sayes *Augustine*) and not our will; and the Father puts the Foole handsomely vpon him, - *Qui non prius verbum ducit ad linguam rationis, quam educat ad linguam oris.*

Let Reason (saith the Sonne of *Syrach*) goe before euery enterprize and counsaile to euery Action, to euery vertuous action, (besides the latter of these) the Philosopher allowes a double Aduerbe, *Scienter,*

Plutar.

*De 3. plic. Cus-
todi: ling.
man. ment.*

*Ad Fratres in
Exem. serm. 2.*

Ecclesi. 37. 16.

*Aristotle Elluc.
lib. 3.*

Con.

Ecclesi. 12.

Bernard vs sup.

Marke, 9.

Leuit 12. 13.

Colos. 4. 6.

Ad Fratres in
Erem. serm. 2.August. in Pa-
rab. seminum.

Constantin. - So that every discreet designe must have besides Reason, Knowledge, Counsaile, Constancy; Reason and Knowledge, the pole and card to direct it; Counsaile, Constancie, to steere and ballace it. Hence it is that the tongue of a Wise man is in his heart, and where the heart of a Foole is, no ignorance so womanish buttels you.

So that the obseruation of S. Bernard comes seasonably heere, - *Non personam sibi velim suspectam esse, sed linguam, praesertim in sermone in oratione commixtam*. - In common talke wee are not to heede the person so much as the tongue, for by the babling of that wee may roue at the weight or weakness of the Master; for commonly hee that nothing but talkes, talkes nothing, nothing of bulke or substance, shells onely and barks of things without their pith or kernell.

To auoyd then this disease of *Babbling* and profuse emptying of vaine words, the Disciples were prescribed, - their - *Habere Sal in vobis*; - and Salt (you know) was commanded of old, not onely to Men, but to *Sacrifices* and *Words*. That to words (not laoured aright) S. Augustine calls, - *Sal insaturatum ad nullum condimentum*. - it seasons nothing as it should doe, every thing relishes amisse it toucheth. For the *Babler* doth not measure words by their weight, but by their number, neyther regards hee what he speakes, but how much; Thus whiles he labours to perswade the eare, hee wounds it, and to inuite his hearer; he torments him. In the Leuiticall Law, the man that had - *Fluxum seminis*, - was vnclane; - And Gregorie turnes the Allegorie, on the dispensers of holy Mysteries. - *Gods Word is the Seed, the Preacher the Sower of it*; or, as *The Father* hath it on the Parable, - *Cophinus seminantis*, - the Seede-smans basket.

basket. - If hee bee then - *Incaute loquax*, - vnpremeditatedly babling. - *Non ad usum generis, sed ad immunditiam semen effundit*, - and such a one in Primitive times was called - *Semini. verbis*, or the Father tels vs in the 2. part of his *Pastorals*, 4. Chapter. And no doubt hee that sowes ouermuch by the Tongue shall seldome fructifie, except the seed bee choise and orderly disposed, Speech being the more exquisite communication of Discourse and Reason, which as it should not bee too courselly open, so not inuolued; Hence the *Athenian* compared it to a rich peece of Arras drawne out in varietie of Stories, which displayed, opened both delight and wonder, but folded vp, neyther; For, it is with Speech as with some Aromaticks and perfumes, which in the masse and role smell little, but beaten abroad fill the roomie with fragancie. Matter wound vp in obscuritie of language growes to the nature of a Riddle, and is not so properly Speech, as Mysterie; Things that hammer onely on our eares, not our intellectualls, are no more words, but sounds, meere - babling - ayre (onely,) beaten with distinctle and confused noyse, nothing of substance in it for matter, or for forme; And the man that affects such marticulate-ness, heare how Gregory playes vpon, - *Ego solertia nomine admiror, ne dicam, stultitia*. A Wise man (sayes the Philosopher of old) when hee openeth his lippes, as in a Temple wee Behold the goodly similitudes and images of the Soule, - And indeed that Eloquence that is made the object of our sence, and intellectualls carries with it both maieftie and imitation, when that which runnes in a myst or vayle, Censure for the most part, sometimes, Pitié. Let the Babler then that thus speakes in a Cloud, - *Pray that hee may interpret*, 1. Cor. 14. 13. it will require a

E

Com-

Greg lib. 2.
Past. cap. 4.

Charron lib. 3.

Themistocles.

Nazian. in Praefat. Apol.

Socrates.

1. Cor. 14. 13.

Comment from his owne industry ; others, are too dull to vndertake a taske of such an endlesse trauaile. It is a preposterous way of interpretation, when the glosse growes obscurer then the Text ; Sermons which were first intended for the illumination of the vnderstanding, are at length growne like those answers of the Oracles, both intricate and doubtfull, They will require the heate of a sublimated braine, eyther to apprehend their raptures, or to reconcile them. But why at *Athens* such prodigies of Learning ? Such monsters of affectation ? Why this elaborate vanitie ? This industrious *Babbling* ? Let it no more touch the grauitie of the *Typet*, or the *Scarlet*, as fitter for a Deske then a Pulpit, and a lash, then a reproofe. But, soft *Stoicke*. Let me not bee censured heere too hastily a *Babler*. I am not so much a friend to the slouely discourse, as to loath that which hath a decent and modest dresse ; wordes apt and choyse, I hate not, onely those tortured, and affected ones ; I preferre S. *Augustines* golden Key before his wooden, though this may vnlocke Mysteries as well as that ; yet would I not giue way to the kick-shawed discourse, where there is commonly more sauce then meate ; or, as *Quintilian* spake of *Seneca*, - *Chalke Without Sand*, - more of lustre then of weight ; It is the well wouen and substantiall piece taskes mee, yet that too, not without the flourishings and intermixtures of discreet language. For it is heere as it is in Needle-workes, where wee allow light colours, so the ground bee sadde. The Brestplate of Iudgement which *Aaron* wore was made with embroydered workes, and in the Ephod, there were as well diuersities of colours as of riches, - Blew filke, and Purple, and Scarlet, and fine Linnen. - That then of *Epiphanius* is worthy

Exod. 28. 15.

thy both of your memory and imitation, - whose workes were read of the simple for the wordes, of the Learned for the matter. - So, - hee that will not runne the censure of a *Babler*, must haue as well his deapes for the Elephant, as his shallowes for the Lambe ; Knowing that some are transported with heate of fancy, and others with strength of judgement, and it is in the choyce of eyther, as in that of Stuffles, which some buy for the roundnesse and substance of the threed, others for the lightnesse of the colour. Matter not cloathed in handsonenesse of wordes is but dusted treasure, and like some Gardens where there is fatnesse of earth, no Flower. Your embellisht phrase without sollidnesse of matter, but - *Copiosa agestus* (as Saint *Augustine* stiles it) a gandie pouertie, and like some vnhappy Tillage, where there is more of Poppie and Darnell, then good Corne ; But, where the materials are cleane, the language keem'd, there is the workmanship of an exact Pen-man ; If they are both well mixt and cemented, there is a choyce master-piece, *Apelles* himselfe hath beene there.

And howeuer, the discourse that is so brusht and swept others haue thought too effeminate for the Pulpit, yet, in some it is no way of affectation, but of knowledge. High fancies cannot creepe to humble expressions, and the fault is oftentimes in the prejudice or weakenesse of the receiuer, not in the elaboratenesse of the Pen-man. Sermons are not to bee measured by their sound, or the haste and vncharitablenesse of a dull organ, the Eare is a deceitfull one, full of winding and vncertayne doores, and often carries false messages to the Sence, the Eye as it is a more subtile organ, so a more certayne, and though that bee sometimes deceived too when it is not ma-

ster of the distance, yet vpon stricter perusall of the obie&t, it giues you vncorrupt intelligence, when wordes passe (for the most part) by our eares like tunes in a double consort, which wee may heare, not distinguish.

Act. 26. 13.

Act. 28. 14.

Hecl. 1. 12.

And yet notwithstanding, though at *Athenia* amongst Philosophers, this polite way of discourse may bee passable, and draw on sometimes approbation, sometimes applause; yet at *Ephesus* (where *P A V L* is to encounter Beasts) it is but meeke *Babbling*; And to what purpose those lustie varieties, in sprinkled Congregations? Raptures and high visions are for *Cesarea*, when *P A V L* is to speake before *Agrippa*, thinner exhortations will serue the Brethren at *Puteoli*. - And when all those descants and quauering of the plausible and harmonious tongue shall loose their volubilitie and sweetnesse, and forget to warble (as the time will come (the Preacher tels vs) *When all those Daughters of Musicke shall bee brought low*) the plaine long must take at last, that which is set to every capacitie and eare; and yet will affoord you, as well her varieties of satisfaction, as delight; to the judicious sollid fluentnesse, to apprehensions lower-roofed wayes more troden to aduise, and comfort; to the weake and Soule-sicke, the still voyce, to the obstinate, and remorselesse, *lowder sounds*; perchance this thunderclap may breed a shower, that shower, a sun-shine. Teares and Comfort are the successory children of reprehension, sometimes, the twinnes; Let the sword of the Spirit then cut both wayes, but more to reprove, then menacing; master thy Vineger with Oyle, so thou shall not so much sharpen the heart of the Sinner, as supple it; some grow more refractary by rebuke, and some more flexible; For, it is with
the

the word of a Preacher, as it is with Fire, which both mollifies and hardens *Steele*, according to the varietie of heates. If wee deriue onely from one Throne coles of fire, and hot Thunderbolts, wee kindle dispaire in him wee teach, not reformation; It is the temperate and gentle fire sparkles into zeale, when that which is too high and turbulent growes at an instant both flame and ashes. *Let the Righteous smite mee friendly* (sayes the Kingly Prophet) *but let not their precious balmes breake my head.* - I allow reprehension a Rod, but not a Fleyle, a hand to lash the transgressions of the time, not as some doe to thresh them.

Psal. 141. 5.

PAUL will prescribe the Spirituall combatant a Sword, but not a Speare; except hee had the *Grecians*, - which would both wound and cure. *Marah* may haue bitter waters, but *Gilead* must haue balme too for the broken heart. Where sinnes are full kern'd and ripe, I deny not a Sickle to cut them downe, but the sinner, whither as Corne for the Barne, or Chaffe for the fire, I leaue to the disposal of the great Haruestman.

Achillis.

In the apparition of GOD to *Eliab*, on Mount *Horeb*, (you know the Text, and therefore guesse at the allusion.) A strong winde rent the Mountaines, and brake in pieces the Rocke, before the Lord; but the Lord was not in it, and there was a great Earthquake and a Fire, but the Lord was not in it. And in those windes and fires, and earthquakes which are both seene and heard on our *Horeb* heere, the Lord oftentimes is not in them, for then the mountainous and rockie heart would bee cleft a sunder, now it is vnbartered and rib'd with Adamant prooffe against perswasion,

*1. King. 19. 11.
12.*

Bernard de
plus C. 102.

Cant. 4. 6.

Deut. 32. 2.

Exod. 10. 18.

Mat. 17. 2. 4. 5.

Alexand. ab A-
lex. lib. 3. cap. 12

Knowing that these are but *Men* of Thunder, counterfeit thunder too, and there is a *G O D* that rules the true, his hot bolts and coles of Fire they quake and tremble at, not those fire-workes, and squibs, and flashes heere below, which spleenaticke men fling about (as they thinke) to terrour, but they returne by scorne. It is true (sayes Bernard) - *Sermo est Ventus*, but it is not alwayes, - *Ventus urens*, - *surge Aquilo, veni Austro, persla hortum meum*, - *& fluant Aramata illius*, - Arise O North, and come O South (the one (you know) is moyst, and the other cold) yet both of these must blow on the garden of the Spouse, that the Spices thereof may flow out, Cant. 4. 6. In the Song of *Moses*, did not Doctrine drop as the raine? and Speech still as dew? as the shower vpon Hearbes? and as the great raine vpon the Grasse? I confesse, on *Sinay* once there was a thicke Cloud, Lightning and Thunder, and the mountayne smoaked; but the Text sayes, - *The people fledde from it*. - But on mount *Tabor*, the Cloud was bright, the Sunne cleere, and a Voyce heard in stead of Thunder, and then the Disciples cry, - *Edificemus Domine*, - Let vs build heere.

Amongst the numberlesse Gods the Heathens had, and the diuers wayes of Sacrifice they appeased them with, the Romaines had their - *Hosiam Animalem*, - in which the Soule onely was consecrated to *G O D*, - the Host they offered must bee pure and choyse, not of Bulls or Swine, as creatures fierce and vn-cleane, but of Kids and Lambes, more innocent and milde, and of these too, such as were not lame, or diseased, or had - *Caudam aculeatam*, or, - *Linguan nigram*, - sayes my Antiquary. You see stings in the tayle, and blacknesse in tongue are exempted heere and thought vnfit for this sacrifice of the Soule.

¶ Et

Let the virulent *Babler* leaue the Letter and take the Allegorie, and hee hath applied; - For venomous and foule language doth exasperate and obdure euen those which the modest and gentle pierces. Iet Billowes beate against a Rocke, they fall backe without wounding it, yet if moderate and gentle drops fall on a Stone they hollow it, not by violence, but the often Distillation. Sheepe (sayes *Nazianzene*) are not to bee gouerned by rigour, but perswasion; all those impulsions of necessitie and force, carry with them a shew of tyrannie, and hold neyther with Nature nor obseruation, - *Non secus ac planta per vim manibus inflexa*, - sayes the Father. Bend a Plant (and it is with most men as it is with plants) it turnes againe. There was neuer disposition, not cowardly and base, that violence could worke vpon. Ingenuitie if it bee not alwayes voluntary, it may bee ledde sometimes, but neuer drawne; And therefore *Peter* feeds his Flocke, not by constraint, but willingly, and (as your common *Bablers* neuer doe) *not for filthy Lucre, but a ready minde*. 1. *Peter*, 5. 2. And indeed it is this *filthy-Lucre* - hath occasioned so many *Bablers* in our Church, those that will say any thing for the inhauncement of their profite, the improuing of their Stipend; Brey at Vniuersities for a morsell of bread; giue blowes against Learning, make scarres in the face of Knowledge, cry downe the vse of Arts, or what is curiously strung in secular Learnings, abandon them from the lippes of the Preacher, and confine him onely to a sacred dialect without intermixture of prophane Knowledge, or sleeke of humane Eloquence; No marrow of the Father, no subtilty of the Schoole-man, no grauitie of the Philosopher, no policie of the Historian; thereby depriuing the Church of varietie of Gifts, and managling

In Prefat. Apolog.

Idem Ibid.

1. *Pet.* 5. 2.

cling and pinning the Holy Ghost to a defect of all outward ornaments, as if that winde which bloweth where it list were forbad to breath any where but in their new-fangled and braine-sicke endeauours.

Hence it is, that the distribution of holy Mysteries growes so to contempt, the dispensers of them entitled to tearmes of obloquy and scorne, exposed to the Paraphrase and Comment of the jeering aduersary. Our *Athens* disparaged, Learning of no price and value, Preaching, *Babbling*, and the mayne reason and inducement why the whole body of Arts thus reeles and wauers. I haue at length met the *Babler*, I desired to grapple with, and wee must exchange a few blowes ere wee part, in which I shall bee home without much flourish. *Stoicke*, once more forbear. Stand aloofe till wee haue past *this* Duell, then let thy censure fall, as the wounds doe, Iustly. Suppose we then a man harnessed and clad with all the glories and habiliments of Nature, besides the rich dowrie and treasure of Art and Knowledge, yet say I not that *this* man without a supernaturall light from the Scripture, is able to vtter those Mysteries as hee ought, eyther in their strength, or decencie. Doubtlesse, the best of ours, eyther for depth of Knowledge, or sublimitie of Inuention, or accuratenesse of Composure, or cleannesse of Zeale, are comparatively meere *Bablings*, and fall many bowes short of those inspired ones of old; neyther are they Gods word (sayes *Hooker*) in the same manner that the Sermons of the Prophets were, no they are ambiguously tearmed his Word, and are no more the same, then is the Discourse the Theame, or the Line the Rule, by which it is drawne; yet haue they a peculiarity both of vertue and successe; strange prerogatives

*16. 8. Ecclesi.
Polit.*

*Doct. Cowels
Defence, in the
Chapter of
Preaching.*

tiues ouer the sodaine passions and affections of most men, whom they not leade onely but entangle, and not fetter barely, but entraunce; in a word, they raigne ouer vs and establish a violent empire and command ouer our very Soules. Diuinitie we confesse the soueraigne Lady and Queene of all Sciences, Arts (if you approue the stile) her Maydes of honour. Are wee not sacriligious then to the state of Soueraigntie when wee rob it of her trayne? The chiefest complement of Greatnesse is the retinue, take away her equipage you disnoble it. Barre sacred Learning of the attendance of that which is secular, Arts, Sciences, you disrobe it, strip it of its glory. * Certaine truths in her cannot fully bee discovered without some measure of Knowledge in them all. The Axiomes and principles of Humanitie though they a little runne by those of Diuinitie, yet they doe not thwart them, there may bee difference, no contrarietie, no not in those things which seeme to carry a shew of contrariety. Reason our Mistresse tels vs, - *Verum vero consonat* . - and Truth stands diametrically opposed to Falshood, not to a second truth; for - *Vero nil verius* . - Philosophicall truths challenge the same source and pedigree Theologicall doe, the same fountaine, and Father, GOD, and are of the like Truth, though not of the like Authority.

Hence flowes that admirable consent and harmony between the naturall patetations of GOD, and the supernaturall; for from God is both Reason and Scripture, and Reason being obscured by Sinne, and blemished by her many errors, the Scripture doth vnscale and beames againe, and so sets her free from her former obliquities and digressions, the light of Nature being dimmed (saith *Ambrose*) was to bee cleared by the Law, the wrests of the Law by the

F

Gosnell,

Diuinity (saith Basil) is the fruit, Arts as the leaues, and leaues are not onely for ornament but succour.

Amand. Polan.
lib. 2. Logic.
fol. 213.

De Fuga saculi.
cap. 3.

*Augst. in
1. 1. 101.*

*Theolog. Ingit.
pag 100.*

Act 17. 22.

Gaspell, so that Grace doth not abolish Nature, but perfect it; neyther doth Nature reject Grace (saith *Augustine*) but imbrace it. Nay, my Author (and I haue gleaned I confesse some few eares of Corne from his more plentiful crop) quotes *Tertullian*, too very appositely, (and 'tis like *Tertullians* both for the marrow and the reach.) - God first sent Nature to bee our Schoolemistresse, being after to send Prophecie, that thou being first the Disciple of Nature, mightest afterwards the more easily bee induced to beleue Prophecie. Wee may not thinke then the *Ipse Dixit* of the *Philosopher*, or the weighty depositions of prophane Authors, to bee meere *Chimeras*, fruitlesse Fancies, *Babblings* of no consequence; though some of them were not true Visions, yet they were not all starke Dreames, *PAVL* then would neuer haue confuted the Idolaters of *Athens* with their owne * Text, - *Some of your owne Poets haue sayd it*; There may bee much Hay and Stubble amongst them, but there is some Gold, and precious Stones; try them, if they indure not the touch, throw them by as mettals too course and drossie; but if there be rich Ore mixt with veynes of Earth, why not separated? Why not purged by the fire of Gods word? Why may not this stranger to *Israell*, her head shauen, and the haire of her eye-browes cut bee admitted into the Sanctuary? If one *Copernicus* bee troubled with the Vertigo, and would haue the earth runne round as his head does, shall a whole Sect of *Aristotelians* bee lyable to a disease of giddinesse? Though a *Stoicke* or an *Epicure* oppose *PAVL*, yet at *Athens* there were *Academickes*, and *Peripatetickes*, Philosophers too, without their tumult, and for ought the Text caueat's mee to the contrary, they were his

Con-

Conuerts too. And it is euident that the Apostles, and after them the Fathers, made Arts the Chief weapons against the Enemies of the Church, for as some opinions would not bee conuincd without humane Learning, so others affections would not bee perswaded without that eloquence, thus they wounded the Heresies and Apostasies of their times, when the Reuolted *Julian* was impelled to say: - *We are stricke through with our owne Darts.* - All Science whatsoever is in the nature of good; and good is good, wheresoeuer I finde it. Upon a withered branch (sayes *Augustine* to his Donatist) a Grape sometimes may hang; shall I refuse the Grape because the stalk is withered? If on a tempestuous shore I meete by chance a rich piece of Amber, or richer Pearle, amongst oare, and shels, and froath, and sands, shall I refuse eyther for the stench of the place or the companions? I haue seldome read of any thing but a foolish Cocke that refused Treasure, though on a dunghill. I know Heathens had their slime and mud, and some of their streames ranne impurely, yet they had their Christall fountaynes too, especially the *Platonists*, of which wee might draw; and drinke, and drinke our fill, and drinke as our owne, too, (*Augustine* sayes) they being in the tenure of vniust possessors. For as the *Israelites* (it is the Fathers similitude) tooke from the *Egyptians* their Idols, and Rings, and siluer, & Gold, and bestowed the same vpon the adorning of the Lords Tabernacle, which they had abused by pride and ryot, to the beautifying of the Temples of their false Gods, and did this - *Non auctoritate propria sed precepto* (sayes the Father) not by the instigation of their owne will, but by mandat, sic *Doctrina omnes Gentilium, non solum simulata & superstitiose segmenta, &c.* So all those Doctrines of

Doct. Cowell.

August.

Greg. Nazian.

August. de Bapt. i. p. contra Doct. i. p. l. b. 6. cap. 2.

August. lib. 2. de Doct. Christiana cap. 40.

1. Cor. 8.

Epist. ad Corin.

the Gentiles (their superstitious fictions expunged and lay d by) their liberall Disciplines and Precepts of manners (which were their Gold and Siluer) may bee reduced to the vse of sacred Learning, and a Christian may challenge them. *Ad usum justum, predicandi Evangelij*, - they are the Fathers owne wordes. - However hee puts in a caveat by the way - *a sed hoc modo instructus*, - the Divine that is thus accommodated when hee shall addresse himselfe to the vse and search of these heathen treasures, *Illud Apostolicum cogitare non cesset*, - *Scientia inflat, charitas edificat*, - in his *Lib. 2. de Doct. Christiana. 40. Cap.* I neuer yet read that the true vse of secular Learning tooke from the glory of that which was Divine, I haue, that it hath added, nor that any thing gleaned and pickt, and culled with a cleane hand was distastfull vnto God, I haue that it was approued. I know there is a *Venomous eloquence* (as *Cyprian* wrote of that of *Novatus*) and this perchance the *Babler* himselfe vses, when hee leades silly Creatures captiue, but it is odious both to God and Man, and hath beene the maine Engine in all Ages by which *Schismes* and *Heresies* haue wrought. In those Sacrifices of old, *Leuit. 4. 5.* You know whatsoever was vncleane, was an abomination vnto the Lord; the Offering it selfe must bee without blemish, the Altar seuen dayes cleansed before it was layd on, the Priest too washed before the Congregation, ere hee dared to immolate; and why not so in this Holocaust and Sacrifice of the lippes? Why not the Offering without blemish, the Altar cleansed, the Priest so in his Discourse too, that what is kindled heere may burne as a sweet Incense vnto the Lord? Smells that are vnfauoury neuer touch his nostrils, sounds harsh and jarring, neuer his eares; and therefore, the Bells of

AARON.

Aaron were of pure Gold, - *Ne subaratum ali-*
quod tinniat in Sacerdotio, - saith Gregory.

Greg Nazian.
Apolog.

It is a fullennesse, or rather policy, most in our age
haue got, that what is in a way of eminence and per-
fection, they censure as a piece of affectation or curi-
ositie, when (God knowes) it is but to colour some
sinister pretence, and for a fairer varnish of their
owne weaknesses. You know the story of the Pain-
ter and the Cocke, and the Boy that kept the liue
ones from his shop least coming too nigh, the vn-
skilfulnesse of that hand should bee discovered, which
had drawne the other at so rude a posture.

There is a malicious ignorance possesseth many,
by which they vnder-value all things about their
spheare, and cry downe that industry or Art in o-
thers, which is beyond the verge and fathome of
their owne abilities. But why should Moles repine
that other see? Or Cripples murmur that others
halt not? *Tolle quod tuum est & Vade*. Yet loe
how euen those last and gasping times keepe vp with
the manner of those of old, both in their spleene and
weaknesse. There bee (saith the Father to his
Marcellinus) that account inciuitie of Manners
and rudenesse of Speech, true Holinesse, - and with
such, - *Quis non Vicus abundat?* Would I could not
say, - *Que Academia?* These Cynickes are in eue-
ry Tub, these *Stoickes* heere at *Athens*. But why
should the talke of such bee a burthen in our way?
Learning vnto a Wise-man is as an ornament of
Gold, and like a bracelet on his Arme, but Fetters a-
bout the feete, and Manackles about the hands; of
whom? of him that (but now) was the burthen
in the way, the *Foole*, whom least wee should leaue
without his companion, *Syracides* brings home
to the gates of the *Babler*, and I will leaue him there,

Hierom. ad Col-
phurnium.

Hieronimus.

Ecclesi. 11. 15.

Ecclesi. 21. 23.

Ecclus. 32. 18.

- *As a house that is destroyed, so is Learning to a Foole, and his Knowledge is but talke without sense,* Ecclus. 21. 18. the tayle of the Verse carryeth the sting; for much of our *Bablers* knowledge is little better then - *Sermo sine sensu*, Wordes without Salt, Speech without Ballace. And yet (good Lord) how these lampes burne in our Tabernacles, these Bells sound in our Sanctuary? They are the thunderbolts of our Congregations, the Hotspurres of our Pulpits. Against the finnes of the time they clacke loude, and often, but it is like Mills driven by a hasty torrent, which grinde much, but not cleane; And indeed it is not much they grinde neyther, in substance, but in shew, neyther is the labour so superlatiue, as the noyse. Some that haue been conuersant in the trade, say, that Corne that is cleane and massie, will lye long in the wombe and body of the Mill and requires all the industry of stone and water, and will not bee deliuered without some time and trauaile, when graines which are mixt and course, runne through with lesse difficultie, and more tumult. The *Babler* will apply. Thus wee see empty vessels sound much, and shallow streames runne swift and loude, but on barren grounds, when those deeper ones glide slowly, as with more grauitie, so more silence, yet on fat soyles, and so the neighbouring Fields grow fertile with their abundance. If all truth of Religion rained in the Tongue, and the subduing of our manifold rebellions in the mortification of the Looke, there were no sanctitie but here. - But the heate of this mans zeale, is like that of Glasse, which will bee blowne into any forme according to the fancy of him that blowes it, sometimes into that of a Serpent, sometimes of a Doue, but more often of a Serpent, then of a Doue, not for the wisdom of it, but the
venome,

venome. Euery word is a sting against the Church, her Discipline, truth of Gouernment, Hee *Bab-
bles* shrewdly against each Institution of it, State, Ceremonies, makes them adulterate, the dres-
ses of the Great whore, and sets all without the walls of reformation, which Wheele and
Role not with the giddinette of his tenents. The Golden-mouthed *Homilist* in his fourth vpon
the *Acts*, speaking of that miraculous way of the Holy Ghosts descent vpon the Apostles in
the day of *Pentecost*, obserues nimbly, thus;
- There came a sound from Heauen, - *As it*
Were - of a Rushing, and mightie winde, and there
appeared to them Clouen tongues, - *As it Were* -
of Fire, - *Rectè ubiq, additum est, - Velut ne-*
quid sensibile de Spiritu suspicaveris, - sayes the Fa-
ther. - And indeed, in those phanaticke Spirits,
though the Tongues bee fiery, and the voyce as
the Windes, rushing; yet in themselues there is
nothing sensible; For as those which appeared to
the Apostles, were but - *Velut ignea,* - and *Velut*
flatus, - so this orall vehemency is but - *Velut Ze-*
lus, and *Velut Indignatio,* - False fire, or, at best,
but some hot exhalation in the braine set on fire
by continuall motion and agitation of the Tongue,
and there it burnes sometimes to the madnesse
of the Professour, most times, of the Disciple.
Againe, these Tongues are said to sit vpon the A-
postles, - *Sedendi verbum stabilitatem ac mansio-*
nem denotat, the same Father - sitting presupposes
Stabilitie and *Mansion*, but most of these haue
neyther, eyther in their opinion, or course of life,
but as the contribution ebbes or flowes; so they
hoyse, or strike sayle, eyther way, sometimes for
the wide mayne, sometimes for the next harbour.
Againe,

Chrysost.

Chrysost Homil.
4th Act.

Vide Genes
Notes in 2.
chap. Acts.

Flav. lib. 18. cap. 2.

*Caesar lib. 3.
Gallia.*

Again, the Apostles are sayd there, to bee filled with the Holy Ghost. - *Replēti, non enim vulgariter acciperunt gratiam Spiritus, sed eosque ut implerentur, the Father still.* - Where the Spirit powres out it leaues no part emptie, it doth fill, fill vp euen to the brim, giues power of speaking roundly, and fully; where it doth giue power, - no Rhumaticke Enthusiasmes, no languishing ejaculations, but such as the Spirit indeed haue dictated, such as flow from lippes immediately touched with the true Cherubin, and a Tongue swolne with inspiration. Again, the Tongues which sate vpon the Apostles were clonen Tongues, other tongues, *Vers. 4.* and S. Marke calls them *new Tongues*. They were not confined then to a single dialect to *Babbling* meerey in our Mother tongue, but the Text sayes they had diuers Tongues, of the *Parthian*, and *Mede*, and *Elamite*, *Phrygian*, and *Pamphilian*, and of those of *Lybia* which is beside *Cyrene*, And in those and (other Tongues too) they *spoke the Wonderfull Workes of God.* Act. 2. 11. Lastly, this Vision they saw when they were in the Temple, not in a Cloyster, a Barne, a Wood, a Conuenticle, and they were in the Temple with one accord too, with one Office, one Spirit, one Minde, one Faith; not heere a *Separatist*, there a *Brownist*, yonder a *Familist*, neere him an *Anabaptist*, but as their Faith was one, so was their life, and (if brought to the test) their death too. That was not *Religion*, with them which was deuided, nor that *not vnity of opinion* which they would not burne for. Some *Heathens* haue shewed such resolution and truth euen in their *false Religion*; such were those *Arnales Sacerdotes* - of olde amongst the *Romaines*, the *Soldani* amongst the *Aquitans*; the *Egiptians* also had their *συμπεροσδωτες*, so called, because, promiscu-

miscuously enioying each others benefites, as in one Religion, so in one Loe, they would dye together; such were the *Hunnes, Hyberi, Cantabri*, and others; which were joynt-sharers of each others miseries, and fortunes; and if one by disaster or disease met with Calamitie, or Fate, the other sought it. —

*Alex. ab Alex.
Lib. 1. Cap. 26.
Cap. 12. lib. 3.*

— *Placidamq; petunt pro vulnera mortem.*

If in matters therefore as well Morral as Diuine, there was such reciprocation of old; and not onely in Religions, which were tainted, and smelt not of the true G o d, but in that too which hath beene touched and influenced by the Spirit of the Almighty, there was such punctuall correspondence then, why such combustion now? Why those daily scarres and wounds both by the Tongue, and Penne? Why so much gall in our Pulpit, such wormewood at the Presse? Why those *Ciuill-warres* in our owne tenents? Such stabbings in particular opinions? Such heart-burnings in our Brethren? to the great disquiet of our Mother, Church, and her Sonne they so labour to disinherir, the Protestant, the wounded Protestant, who hath beene now so long Crucified betweene the *non-Conformist* and the *Romanist*, that at length hee is inforced to flye to *Cesar* for sanctuary, and in the very rescue and *Appeale*, like the poore man betweene *Ierusalem*, and *Ierico*, hee falls into the hands of *Thieues*, two desperate cut-throates and enemies to the Truth, and him, the *Pelagian* and the *Arminian*. But no more (beloued) of those Daggers and Stillettoes to our owne breasts by the cruelty of our owne Tribe; Know, dissention is the very gate of ruine, and the breach at which destruction enters.

Ciuill-warres are as dangerous in matters of Religion as State, and proue the Earth-quakes both of Church and Common-wealth. The story of the Romanes shafis is both old, and troden, but very pertinent; in the Bundle they neuer felt injury of hand, one by one were the conquest of a finger, and Tacitus speakes of Apronius Souldiers; - *Satis validi si simul*, &c. as long as they marched in their combined rankes they stood aloofe all danger, but, these deuided, they grew the prey and slaughter of the Aduersary; and thus - *Dum singuli pugnant, vniuersi vincuntur*. A mutiny or rent in an Army is the Souldiers passing bell, Death followes, or dispaire of victory, when those which are knit-vp in one heart of courage and affection trample on distrust as if they had already worne the palme and glory of their Tryumph. And it speeds no better in a deuided Church, where Scismes and Factions like so many rents and breaches, haue hewed-out, a way to her ouerthrow and ruine. No more struglings then by vnnaturall winnes in the wombe of our Rebecca. No more warre in her members; no more Bablings in their tongue, no more venome in their Penne, to the great aduantage of the Aduersary, whose attillery is ready, his bow bent, the arrow on the string and malice leuelling at the very bosome of the Church, (I pray God, not of the State too) and waites onely opportunity to loosen it. But let vs with all humbleness of mind, meekeness; long suffering (supporting one another through sore) endeauour to keepe the vniuersity of the Spirit in the bond of peace, knowing there is one Body, one Spirit, one Lord, one Faith, one Baptisme, one G.O.D, and Father of all, Who is aboue all, through all, and in you all.

And now P A V L hath bin at Athens, past his bicke-

Ephes. 4. ver. 2.
3. 4. 5. 6.

bickerings with the *Epicure*, and the *Stoicke*, had their censure, - *Hee is a Babler.* - He is now rigged for *Corinth*, and by this time arrived there, where I leaue him - *In earnest Disputation, with the Grecians in the Synagogue.* The *Stoicke* is returned to his Porch too, the *Epicure* to his Garden. But heere is an *Athens* too, though no *PAUL*, or at least no such *Paul*; and yonder sits a *Stoicke* and hee whispers to his *Epicure*, - What will this *Babler* say? He sayes - *Glory to GOD on high, in Earth peace, goodwill towards men.* Hee sayes, hearty and true Allegiance to his Soueraigne, - wishes the budding and continuance of a temporall Crowne heere, and the assurance of an immortall one hereafter. - Hee sayes, flourishing to his Church, his Common-wealth, his People; swift and fierce destruction to his Enemies foraigne, and (if hee haue any such) domestique. - Hee sayes courage to his Nobility, vnity to his Clergie, loue to his Gentry, loyaltie to his Commonalty. In fine; Hee sayes prosperity to *Athens* (heere) vnanimity, true brotherhood, happie successe to your studies, to your designes; and *The grace of our Lord IESVS CHRIST*
to you all, and with you all.
Amen.

Act. 19. 1.

Gloria in excelsis Deo.

FINIS.

